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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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PREPARATION FOR COMMUNISM.

THERE are, in our opinion, certain indispensable preliminaries which must be observed in order to insure success in practical Communism. These preliminaries are:

1. Previous mutual acquaintance of the majority of the persons designing to become members.
2. Religious unity and earnestness.
3. A capable leader who shall be unanimously accepted as such and obeyed.
4. Some actual training in giving and receiving personal criticism.
5. A sober calculation as to the means of earning a livelihood. This should include care in the selection of a location.

All these conditions are vital to success. To ignore any of them is to court failure.

MUTUAL CRITICISM.

VIII.

ILLUSTRATIONS CONTINUED.

[Discussion of Commendatory Criticism by a Club.]

A.—We have made more use of criticism heretofore in its negative form of censure than in its positive form of praise: but I think we shall be able sometime to make a very useful exercise of criticism in the way of analyzing *beauties* of character and bestowing praise where it is deserved. This must ultimately be the main exercise of criticism. It will be more edifying when we can do it right than fault-finding. The positive is always better than the negative. Paul exhorts the Philippians, "If there be any praise, if there be any virtue, any thing true, pure, lovely and of good report, to think on these things."

B.—I should infer from Paul's manner of expression that the Philippians had been obliged to give a good deal of attention to the criticism of evil, and that he wanted them to turn their attention to the commendation of good, and to things that they could praise.

C.—I do not see why we should not have just the same freedom to praise persons who are pleasing as we have to complain of those who are annoying. If a person has any thing on his mind respecting another, in the way of praise, why should he not be just as free-spoken as he is when he feels bound to bring out something he sees to condemn? Sometimes an individual will go along in a bad spirit till the whole Community are displeased with him; and then he will be proposed as a subject for criticism, and every one will tell their mind about him. Why should not provocation work the other way, and the approbation of the Community

burst out in a general manifestation, when persons take a course to excite it?

A.—One objection to such proceedings hitherto has been that so few persons have been able to bear praise.

D.—That is to be considered, whether it will have a good effect upon the subject.

A.—I don't know but there is another obstacle, *i. e.*, a little danger of exciting envy and jealousy. Persons may find it easy to keep calm and in a judicial state, when a case is up for ordinary criticism, and yet find it difficult to hear another praised without any excitement of personal feelings.

G.—I do not apprehend any serious difficulty on either of the points that have been mentioned. The maturity and general stamina of our society is such that I think it could bear to have praising free, without any danger from the spirit of glorying on the one side, or jealousy on the other.

A.—The point to be singly aimed at in the matter is this: not to glorify the individual, but as far as any glorification is concerned, to exalt Christ; and to hold up edifying examples to the Community. We will not praise any one for his own glorification; but if we see a chance where we can praise a person to the glory of Christ and inflame the hearts of the Community with desire of imitation—if we can diffuse a good spirit and edify by it, then we should feel bound to praise.

E.—I see that this is an important department of criticism, and we shall find it a more difficult duty, I imagine, to praise the good we discern, without partiality and without hypocrisy, than it has been to criticise evil.

A.—We must look to Jesus Christ for wisdom to enable us to do justice to one another and to him; and to make the most of what he has done among us in individual cases for the benefit of the whole—so that good in one case shall be the seed of good in other cases, and by criticism shall be scattered and multiplied.

D.—The first thing to be established for criticism of any kind is *love of the truth*—thorough and absolute—and in the first stage of practice it is more likely to lead to severe love of the truth, which will deal with criticism in the way of censure rather than in the way of praise. We should have been far more likely to run into superficial dealing with character if we had practiced the praising part of criticism first.

A.—The value of criticism in the way of praise will depend on the faithfulness of our minds to get at the *causes* of the pleasure we feel in a good character. Merely *liking* a person is not enough: we must be able to give a reason for our estimate; and that will require more loyalty to the truth than is exactly natural in the present state of things. Where we are annoyed by evil, we feel it so sensibly that we are willing to dig to get at the causes of it. But where we enjoy good, we are willing to enjoy it, without caring for the causes of it. We are not likely to use such strenuous exertion to get at the causes of good as we are of evil. There is not the same apparent necessity. There is a necessity in one case that pushes us to earnest investigation; but in the other we feel comfortable, and do not see any occasion to inquire into the causes of the comfort we feel. Is there not some motive that will set us to work in this direction?

B.—I believe that *love* is as strong a motive as discomfort; and that we shall be able to use all the critical faculty that has been developed in our school under the pressure of necessity, in the way of detecting and praising good, under the guidance of attraction.

G.—It is very evident that in the final state, this kind of criticism will be one of the principal employments and enjoyments.

E.—When I was at P. there was something in the spirit and behavior of a lad there, a member of the Community, that was so edifying and beautiful to me, that I was really burdened till I had given expression to my feelings. I brought his case up in the evening meeting, and found it was acceptable to the whole family to have a chance to praise him.

F.—This was an instance where criticism proceeded from the necessity of love.

A.—What is called *making love* is a sort of attempt at criticism in the way of praise. It is an attempt to express a sense of beauty and good. But it allows a person to express feelings that he cannot give any reason for, and to praise his sweetheart merely because it is a musical operation to himself and her. It will be beautiful if we can make love to one another in such a way as to satisfy our love of sincerity, our love of Christ, and love of the public interest. If what we say has the ring of truth in it, and we feel that we are not talking to man but to God—not for the gratification of an individual, but of the Community—it will be an improvement on common love-making.

C.—There are two kinds of beauty of character; one is what we may call natural beauty, such as we may possess in a natural state; and the other cultivated beauty, that is, beauty of a moral and spiritual character, formed in the school of Christ; are both equally the object of praise?

B.—I should say that our natural gifts are Community property as much as any value we possess. We belong to God just as we are, and our personal talents and peculiarities are for distribution; and it seems a good way to effect the communism of any good gift to praise it—to hold it up for the contemplation of all.

G.—I think that our experience has brought us to a point where we can discern Christ in one another, and praise will go home where it is due, and not be absorbed by the individual.

A.—As a basis for the appreciation of all good, perhaps we might take this view profitably: Beauties in us are evidently resolvable into two sorts, as has been suggested: natural beauties, and those which are of a moral and spiritual kind. The last, traced back to their source, are the manifestations of a *good spirit*. Good organizations and good spirits, then, comprise all that we have to enjoy and estimate and praise. Now observe that both of these are strictly and in downright truth referable to God. Certainly our organizations and natural faculties are just as much the work of God as flowers and trees are. We can not boast of them with any kind of reason, nor give praise one to another on account of them. It is all a mistake—a delusion of egotism—to appropriate any praise in reference to them to self. Then in reference to what we may call cultivated character, or a good spirit, that again comes from Christ. In one way or another, no matter how, we are sure that Christ is the fountain of all spiritual good: and if there is a good spirit manifest in any person, we are sure it is because he has had communication with Christ. It is impossible to have a good spirit without communication with Christ. "He that hath the Son hath life; and he that hath not the Son hath not life." So there is no chance for appropriative self-complacency in respect to the spirit we have. If we can keep these principles clear in our minds, I do not see any difficulty in the way of praising so as to honor the truth.

G.—If we have not reached the point where we are satisfied that there is none good but one, that is God, we have not reached the point necessary for our salvation. Every one must arrive at that understanding some time.

A.—With these views, we shall be just as free to praise natural beauty as spiritual. Both of them come from God. The ascetic philosophy which despises natural beauty and glorifies only moral and spiritual qualities, ought rather to be called the *aristocratic* philosophy. There is partiality in it. If we bring God into the matter, really and sincerely, as the author of all beauty, we level every thing. It is due to him that we should appreciate and praise external beauty where it exists, as well as internal beauty. We are bound to honor him as a Creator as well as a Savior.

A COMMUNITY, in order to be permanently successful, must in some way be insured against the fatal contention which lies in that ancient question: "Who shall be greatest?" It is because of this question as much as any that can be put into words, that we insist that Communities must be founded on a sincere and un-

shaken belief in Providence. That is, they must be composed of men who, from the founder to the humblest member, are willing to refer all matters relating to personal rewards and places to a power higher than man, and who are content to abide by its decisions. It is only such a feeling as this that will allow of the best men being put into the places for which they are adapted. A Community formed on any other plan is in our opinion, sure to contain seeds of contention, which will sooner or later ripen into flaming discord. We could no more promise success to a Community whose high places were attainable by artful machination and intrigue, rather than by true spiritual worth, than we could predict life to a tree which has been girdled.

A Community may start never so fairly; it may have a munificent endowment and go on uninterruptedly for a month, or a year, or ten years, as the North American Phalanx did, but unless it has some constitutional insurance against strife and envyings, the question we have indicated is sure to spring up some day like a very ugly Jack-in-the-box. Meetings, discussions, persuasions and entreaties shall then be of no avail to perpetuate the life of the Community. Nothing but a miracle which shall lead it to go back to the beginning and enthrone the principle of entire humility and single-eyed reference to the common good can save it.

FUNDAMENTALS OF SOCIALISM.

The main idea on which Owen and Fourier worked was the same. Both proposed to reconstruct society by gathering large numbers into unitary dwellings. Owen had as clear a sense of the compound economies of Association as Fourier had, and discoursed as eloquently, if not as scientifically, on the beauties and blessings of combined industry. Both elaborated plans for vast buildings, which they proposed to substitute for ordinary family dwellings. Owen's communal edifice was to be a great hollow square, somewhat like a city block. Fourier's phalanstery, on the other hand, was to be a central palace with two wings. In like manner their plans of reconstructing society differed in details, but the main idea of combination in large households was the same.

What they undertook to do may be illustrated by the history of bee-keeping. The usual way in this business is to provide hives that will hold only a few quarts of bees each, and so compel new generations to swarm and find new homes. But it has always been a problem among ingenious apiarians, how to construct compound hives, that will prevent the necessity of swarming, and either allow a single swarm to increase indefinitely, or induce many swarms to live together in contiguous apartments. We remember there was an invention of this kind that had quite a run about the time of the Fourier excitement. It was not very successful; and yet the idea seems not altogether chimerical; for it is known that wild bees, in certain situations, as in large hollow trees and in cavities among rocks, do actually accumulate their numbers and honey from generation to generation. Owen and Fourier, like the apiarian inventors (who are proverbially impractical), undertook to construct, each in his own way, great compound hives for human beings; and they had the example of the Shakers (who may be considered the wild bees in the illustration) to countenance their schemes.

The difference of their methods was this: Owen's plan was based on *Communism*; Fourier's plan was based on the *Joint-stock* principle. Both of these modes of combination exist abundantly in common society. Every family is a little example of Communism; and every working partnership is an example of Joint-stockism. Communism creates homes; Joint-stockism manages business. Perhaps national idiosyncracies have something to do with the choice of principles in these two cases. *Home* is an English word for an English idea. It is said there is no equivalent word in the French language. Owen, the Englishman, chose the home principle, Fourier, the Frenchman, chose the business principle.

These two principles, as they exist in the world, are not antagonistic, but reciprocal. Home is the center from which men go forth to business; and business is the field from which they go home with the spoil. Home is the charm and stimulus of business; and business provides material for the comfort and beauty of home. This is the present practical relation between Communism and Joint-stockism everywhere. And these two principles, thus working together, have had a wonderful expansion in modern times. Every body knows what progress has been made in Joint-stockism, from the old-fashioned simple partnership, to the thousands of corporations, small and great, that now do the work of the

world. But Communism has had similar progress, from the little family circle, to the thousands of benevolent institutions that are now striving to make a home of the world. Every hospital and free school and public library that is comforting and civilizing mankind, is an extension of the free, loving element, that is the charm of home. And it is becoming more and more the fashion for men to spend the best part of their lives in accumulating millions by Joint-stockism, and at last lay their treasures at the feet of Communism, by endowing great public institutions of mercy or education.

As these two principles are thus expanding side by side, the question arises, Which on the whole is prevailing and destined to prevail? and that means, which is primary in the order of truth, and which is secondary? The two great socialistic inventors seem to have taken opposite sides on this question. Owen believed that the grand advance which the world is about to make, will be into Communism. Fourier as confidently believed that civilization will ripen into universal Joint-stockism. In all cases of reciprocal dualism there is manifestly a tendency to mutual absorption, coalescence and unity. Where shall we end? In Owenism or Fourierism? Or will a combination of both keep its place in the world hereafter, as it has done hitherto? and if so which will be primary and which secondary, and how will they be harmonized? We do not propose to answer these questions, but only to help the study of them.

A few facts, however, may be mentioned which lead toward some solution of them. One is, that the changes which are going on in the laws of marriage, are in the direction of Joint-stockism. The increase of woman's independence and separate property, is manifestly introducing Fourierism into the family circle, which is the oldest sanctuary of Communism. But over against this is the fact, that all the successful attempts at Socialism go in the other direction, toward Communism. Providence has presented Shakerism, which is Communism in the concrete, and Owenism, which is Communism in theory, to the attention of this country in advance of Fourierism; and there are many signs that the third great Socialistic movement, which many believe to be impending, will be a returning wave of Communism. All these facts together might be interpreted as indicating that Joint-stockism is devouring the institutions of the past, while Communism is seizing on the institutions of the future.

It must not be forgotten that, in representing Owen as the exponent of Communism, and Fourier as the exponent of Joint-stockism, we refer to their theoretical principles, and not at all to the experiments that have been made in their name. Those experiments were invariably compromises, and nearly all alike. We doubt whether there was ever an Owen Community that attempted unconditional Communism, even of worldly goods. Certainly Owen himself never got beyond provisional experiments, in which he held on to his land. And on the other hand, we doubt whether there was ever a Fourier Association that came any-where near carrying out Joint-stockism, into all the minutiae of account-keeping which pure Fourierism requires. When we leave theories and attempt actual combinations, it is a matter of course that we should communize as far as we dare; that is, as far as we can trust each other; and beyond that manage things as well as we can by some kind of Joint-stockism. Experiments therefore always fall into a combination of Owenism and Fourierism.

If we could find out the metaphysical bases of the two principles represented respectively by Owen and Fourier, perhaps we should see that these practical combinations of them are, after all, scientifically legitimate. Let us search a little in this direction.

Our view is, that unity of *life* is the basis of Communism; and distinction of *persons* is the basis of Joint-stockism. Property belongs to life, and so far as you and I have consciously one life, we must hold our goods in common; but so far as distinct personalities prevail, we must have separate properties. This statement of course raises the old question of the Trinitarian controversy, viz., whether two or more persons can have absolutely the same life—which we will not now stop to discuss. All we need to say is that, according to our theory, if there is no such thing as unity of life between a plurality of persons, then there is no basis for Communism.

But the Communism which we find in families is certainly based on the assumption, right or wrong, that there is actual unity of life between husband and wife, and between parents and children. The common law of England and of most other countries recognizes only a unit in the male and female head of every family.

The Bible declares man and wife to be "one flesh," and children are supposed to be branches of the one life of their parents. This theory is evidently the basis of family Communism.

So also the basis of Bible Communism is the theory that in Christ, believers become spiritually one; and the law, "Thou shalt love thy neighbor as thyself," is founded on the assumption that "thy neighbor" is, or should be, a part of "thyself."

In this view we can reduce Communism and Joint-stockism to one principle. The object of both is to secure property to life. Communism looks after the rights of the unitary life—call it *afflatus* if you please—which organizes families and spiritual corporations. Joint-stockism attends to the rights of individuals. Both these forms of life have rights; and as all true rights can certainly be harmonized, Communism and Joint-stockism should find a way to work together. But the question returns after all, Which is primary and which is secondary? and so we are in the old quarrel again. Our opinion, however, is, that the long quarrel between afflatus and personality will be decided in favor of afflatus, and that personality will pass into the secondary position in the ages to come.

Practically, Communism is a thing of degrees. With a small amount of vital unity, Communism is possible only in the limited sphere of familism. With more unity, public institutions of harmony and benevolence make their appearance. With another degree of unity, Communism of external property becomes possible, as among the Shakers. And in all these cases the correlative principle of Joint-stockism necessarily takes charge of all property that Communism leaves outside.

—History of American Socialisms.

CORRESPONDENCE.

Branford, Short Beach, Conn., Aug. 18, 1876.
EDITOR AMERICAN SOCIALIST:

YOUR occasional correspondent finds himself once more at this summer resort for the *unfashionables*, who prize comforts for their own sake, and not for their expensiveness. This Connecticut shore of Long Island Sound, may be regarded, this season at least, as one extended "Watering-Place," so great is the number of visitors from all ranks of society. Not a private house, within reasonable distance from tide-water that has a room to spare, is without a temporary visitor. And those who make a business of renting apartments, in the summer season, have been unable to supply the demand. Tenting out, therefore, is becoming more and more fashionable all along shore, besides being less expensive and more healthy. The extreme hot weather may have contributed somewhat to swell the number to the seaside, but the hard, dull times has sent the largest quota. But is it not an expensive luxury, one inquires, to live at watering-places? Certainly, as a general rule where one pays five dollars a day merely for board at a fashionable hotel. But there are healthy watering-places, well patronized too, where there are no hotels. Yankees are proverbial for inventive genius, and when put in trying circumstances, know, as by instinct, where to find inexpensive places for health and recreation. And when thrown out of employment at their regular trade, as thousands are at the present time, they are quick to catch up an irregular one. So when the Yankee mechanic, is informed by the superintendent of the "Shop" that the manufacturing company have decided to "*Shut down*" for three or four months, if he possesses true Yankee pluck, he says, "all right," and forthwith sets his wits to work on the bread-and-butter problem in some other direction—for a born New Englander detests, above all things, flat idleness. It is not in his blood. The "poorhouse is a Yankee's hell," and to escape it, no device for a livelihood must be left untried. Connecticut boys, quite naturally, take to peddling when all other openings are closed; but that business is largely overdone. There are two sellers to one buyer already in the field. And when work in shops and on land is dull, but lively on the ocean, with equal aptitude the persevering Yankee becomes a sailor. But when the "dull times" affect both sea and land, as at present, the young Puritan says to himself, "I'll go to the coast and run my chance of picking up a living out of Mother Ocean's free larder."

This last plan the mechanic, if he be a married man, reveals to his helpmate. She heartily endorses the scheme. Finally, after much thought, they decide upon the following little programme for a summer's campaign on the coast. Out of cotton cloth a cheap tent is made; a few cooking utensils, some bedding, and all the old clothes they can find are brought together and packed ready for the journey. This Yankee husband and

father knows the coast, for its geographical character is as familiar to him as his father's farm. He selects his camping-ground and in twenty-four hours the little family are settled on the shore greatly delighted with the change. Upon entering the battle of life under these new circumstances, the head of this little Community opens his mind to his partner in family business, something after this fashion:

"My dear, our finances are decidedly at low ebb. We have come here not to make money but to save money. If our funds are short we can diminish our wants perhaps, to match them. We can cut off luxuries. Let me see. I have resolved, wife, to quit using tobacco for one thing—and all alcoholic drinks for another."

"Good! glorious! hallelujah!" says the wife. "And to be even with you, husband, I will patch all my old dresses and buy no new ones for a year to come."

"Bravo! wife. A hundred dollars saved already. Well, what do you say to pitching overboard tea and coffee, to keep company with rum and tobacco?"

The wife winces slightly at the thought of foregoing the pleasure of that delicious cup of the old heathen narcotic, but soon rallies and says, "Amen."

"Fifty dollars more saved if not a hundred," says the delighted chairman of this reform meeting. "This," continues the husband, "is more than I had dreamed of when the thought of reducing our luxuries entered my mind. Now we will adopt this rule for our future guidance, to go no faster in retrenchments than we can go as a unit." Thus reducing their wants to a minimum, they find their absolute needs easily supplied. The husband soon discovers that in his new occupation of picking up a living as a fisherman, his health is steadily "toning up." Living wholly out of doors as those "tenting out" may be said to do, the change for the better has given many a one a new lease of physical life, and clothed the inner man with more vigor of purpose than ever before.

It is the first step in the right direction that costs, when taken with a purpose not to look back. Every subsequent step will be made easier by the increase of will force. To reduce one's expenses to one's actual needs, and regard the surplus as held in trust for the public good, may be made as interesting as a game of sport. But I must close, lest the length of my letter should exclude me altogether from your columns. G. C.

Harvard, Mass., Aug. 22, 1876.

EDITOR OF SOCIALIST:—In No. 20, you were good enough to publish a letter from me, in which there is a slight error, probably caused by illegible manuscript. It is slight but I like to be exact. The following is the sentence which related to prisons and lunatic asylums, with the words as you printed them in parenthesis. "I am really (deeply) in earnest, for are these (there) not instances of compulsory Socialism, from which many useful lessons may be drawn?" The point I would make clear is that Socialists may claim that society now adopts Communistic remedies in almost every attempt to cure the present evils of society. What are poor-farms, and large State and city alms-houses but Communistic attempts with the most possible material? And are not schools Communistic attempts with the best material, barring the youth of the pupils? So far I am converted to Communism, and so far every body is Communistic, only they don't know it. Now would not schools be a better basis than churches for you to operate upon? Positivism I think has an endowed professorship at Harvard. I should like to see an endowed professorship of Social Science at Brown or Yale. Would you think that a good focus for schools of Socialism?

I have seen Mr. Noyes's "History of American Socialisms," and one little matter caught my eye. He did not appear to think farming the best basis for Socialistic experiments. But I have seen it stated that the Oneida Community made its first money—got its first success—from making good traps. It occurs to me that trap-making is a specialty of farming just as much as plough-making. The real pioneer of the farmer is the hunter and trapper rather than the woodman, and in Massachusetts to-day farmers must be very much larger purchasers of your traps than the few who can be called even occasional hunters. In other words Mr. Noyes's experience appears simply to confirm that of the best agricultural writers, that in order to succeed we must take in hand some needed specialty. Now I suppose you claim that when an individual has after long effort reached a profitable specialty in business, it would be best for him to put it into a Community rather than a joint-stock company, as is commonly done at present. That is something I should like to see you discuss in your columns. Though I cannot promise that I can have time to join in the discussion I should read every thing on the subject attentively.

I want to growl at you on another subject, and I am done. It seems to me that you are inclined to puff up a number of weak, coöperative movements which are sure to fail nine cases out of ten, if not every time, ultimately. Mr. Hinds gave a

very nice account of the concern at Springfield, Vt. But was it not a mushroom affair—a mere balloon theory put into practice for a little while—a butterfly experiment—astonishingly nice while it lasts, but throwing doubt upon its good features when it fails? I have just noticed in the papers that the Springfield Association has failed. I am truly sorry for them, as I suppose you are, and for the rabid Associationists of 1824 and 1846. But who hath sinned that these men were born blind? My sympathies are indeed stirred at such failures, but my reason tells me that John Bull's maxim "nothing breaks up but what ought to break" is, at least in these cases, a sound one. I think you, Mr. Editor of the SOCIALIST, have sinned in not applying to these and other Associations your system of "mutual criticism in a loving spirit." You may say that you have criticised them, which is quite true; but your criticism has been as mild as the criticism in the Boston papers of the wooden Mansard roofs which afterwards proved a great aggravation of the Great Fire of November, 1872. If you do not criticise each other in a sharper vein than you criticise coöperative attempts when they look brilliant, I am afraid your system will be a failure. But I fancy you criticise your own members with a good deal of sharpness, mixed no doubt with a good deal of kindness, and that gives me faith in your system as far as I have any, and I want to see you push the criticism feature of your system boldly into practice. I have had some experience in that line elsewhere and have found it good discipline.

I want to continue this subject into Trades-unionism, of which I understand you disapprove as much as you approve of coöperative efforts. My standpoint is that of a good-natured opponent of the mistakes of the best Trades-unionists. If I am hiring men I like to have them meet together and fix their prices for labor, and when employer and employed meet each other fairly or resort to arbitration, there can be nothing better in that way it seems to me. I am quite aware of the evils attributed to Trades-unions especially in England and on the Continent, but I think a full investigation will show that the evils proceed from ignorance and passion rather than from the system. You may say you have a better system, and I hope it may prove so; but after a long and careful examination of the subject both in this country and England, I come to the conclusion that "coöperation" is about as good a remedy for the evils of Trades-unionism as "colonization" was for slavery. The best feature of these partial measures is that they are stepping-stones to something better, though that something better may be harsher or severer, or at least, more stringent. Now, again let us ask with the Trades-unionists in view, Who hath sinned that these men have been born blind? Undoubtedly they themselves are chiefly to be blamed for continuing in blindness. But on the same ground we must place the blame of slavery on the back of the black man who had no possible motive for submitting to slavery in the first instance, or submitting to its continuance thereafter. I have always had a great deal of pity for the slaveholders, for it seems to me the greater evils came and are coming upon them, and it only makes the degradation deeper to say that it was brought on by their own cupidity. I hope you can show that your system effectually abolishes the slavery of wage labor.

Faithfully yours,

C. W. F.

Vineland, N. J., Aug. 23, 1876.

ED. AM. SOCIALIST:—Your first article in No. 21 headed "Preparation for Communism," is short, comprehensive and valuable. I like it much and still could alter a few words to make it suit me better, thus:

Preliminary 1. "Previous mutual acquaintance of the majority of the persons designing to become members," I would not alter.

2. Instead of "religious unity and earnestness." Honesty, unity, earnestness.

3. A capable leader who shall be generally instead of "unanimously" accepted and obeyed.

4. A mind receptive to criticism and instruction.

5. An earnest determination to earn their own living.

In the second proposition I substitute "honesty" for "religious" especially because the latter word is subject to so many different definitions as religious wars, creeds, etc. In these five preliminaries so much is contained in so few words, it is very pleasing to your friend

JOHN GAGE.

THE "HAUNTED ROOM."

DEAR SOCIALIST:—I am the person who occupied the haunted room just previous to "Odic," and being aware of the great breadth and fairness of your opinions, I venture to offer you my side of the story. In the first place let me describe the situation.

The W. C. house is built on a plateau about midway in the ascent of a high hill which was long ago dignified with the title of Mount Tom. You enter the front door and pass through a short hall into a sitting-room around which are a number of bedrooms and a sink-room. In this sink-room a door opens into a small apartment which is the one in question. There is no communication with it except through the sink-room or through the window, so you will perceive that it is quite isolated.

Glancing out you find your prospect so much hemmed in by the rapid rise of the hill that pretty much all you can see, without thrusting your head out, are apple-trees, an old shed, and a dark wood skirting the southern side of the mountain. A person standing only a few feet from the building can look into every part of the room and burglary would be the easiest thing in the world.

Now I am by no means a timid woman. I have often slept for months on the ground floor at O. C. without perturbation, and have even retired serenely without locking my door the next night after a drunken man was found wandering at midnight in the hall near by, so that when I reached here a few weeks ago and was assigned to this room I considered my situation a very good one. The first night I was so worn out with previous wakefulness that I slept quite soundly; but the next night, though I was so sleepy that I slumbered soon after putting my head on the pillow, I was awakened about two o'clock by hearing a noise which sounded so much like that made by a person climbing in at the window, that I got up hastily and closed it. I could not have been much afraid, for I soon fell asleep again. The next night I dosed for a few moments and then was aroused to broad wakefulness by a similar impression about the window. I lay awake sometime listening to the various sounds which can be heard even at the dead of night in a lonely country house. (This was before the "substantially materialized object" in the room on the other side of the partition had been thrown out of the wagon.) The noise of the window was very unpleasant. It seemed also peculiar and not at all like the ordinary rattling caused by the wind. Although I wedged my scissors between the sashes, a slight jar continued at intervals. Then I fancied that some one sat at the window-sill; sometimes it appeared to be a man at work with draughting-tools; then again like a woman with her sewing, occasionally dropping a spool on the floor. Every night after that, no matter how sleepy I was, I invariably lay awake several hours in consequence of what I considered a queer "influence" there. There was a strange consciousness of a presence, and sometimes I would awake as suddenly as though my name had been called. I turned my bed around with the head to the north, thinking that perhaps I had suddenly become a "sensitive" of the worst type; I altered the position of every article of furniture, but without effect. After my neighbor's accident I was often reassured rather than dismayed by hearing his groans, though I must admit that on one occasion his light shining on the ceiling over my head, did give me some uneasiness.

At last I came to the conclusion that I must do something. I had never heard a word against the room and I did not wish to be the first to put forth an accusation; yet I felt as though the loss of sleep to which I was subjected would in time cripple my usefulness; so after a fortnight of silent endurance, ending with a night of unusual agitation, I went to Miss A— (who, by the way, is the "partly developed medium" referred to by "Odic") and, told her that somehow since coming here I had become strangely timid about sleeping on the first floor, and if there was some man willing to change, didn't she think I might move up stairs? I observed an amused smile about her mouth while I was speaking, and when I had finished she said,

"So you have found out that room, have you?"

"Why, does any one else think it is queer?" I asked.

"Well I do," she answered, "for I certainly never spent such nights in any other room in my life." Then she told me her story, to which she has subsequently given some additional particulars. It is so much more remarkable than mine that I will give it in her own words that it may lose nothing by transmission:

"However 'Odic' may account for the light he saw in that room, I am certain I saw lights there on several different occasions, that did not come through any chink in the wall. [Miss A— occupied the room long before our 'substantially materialized' neighbor met with his catastrophe.] I have seen the light appear on the south wall, about three feet from the floor, float up toward the ceiling, pass across and come down on the north wall near my bed. At other times I have seen it just above the window on the west side of the room. Several of these occasions I know to have been when there was no lamp burning in any of the adjoining rooms. I was three or four times suddenly awakened from a sound sleep by hearing my name spoken. One night I distinctly felt some one grasp my shoulder, give me a shake and say my name two or three times. It seemed so very real that I sat up in bed and said aloud, 'Who is it?' I got up and struck a match; there was no sign of any one; the door was closed and every thing as I left it on going to bed. I never entered that room

from first to last of my stay there, either during the day or evening, without a strong sense of a *presence* not my own there. Twice I felt something on the bed, a pressure that held the clothes when I tried to move them; and once I saw a form sitting quietly on the front side of my bed, near the foot.

"One afternoon, in full daylight, my little boy, between three and four years old, was sitting in my room with me. I was reading and he whittling. I noticed that the window made a peculiar sound—an unusually sharp, emphatic rattle—but I paid no attention. Soon the child said,

"Hear your window, mamma; what makes it?"

"I suppose it is the wind," I answered. He waited a second and said in a way peculiar to him, bringing his eyebrows together,

"Please *don't*, window!" It instantly stopped. This astonished him and he said, "'Do it again, window.'" It commenced at once. Then he told it again to stop and so on for at least ten minutes without the least sign of a miss, the window seemingly obeying the little fellow's words, until it made me so nervous that I told him to stop it. He obeyed and the window did not make another sound. You may say it *happened* so; I do not say it didn't. I simply state what I have seen and felt without attempting to give the how or why or what."

Now, dear SOCIALIST, you must not think that I am accusing that room of being "haunted." I never intimated such an idea, and I wouldn't on any account prejudice any one else; but I couldn't sleep there and I could repose serenely in my new quarters up stairs. I hope with all my heart that "Olie" will continue to slumber peacefully in it, though even *he* has been heard to say that he "believed that room was possessed!"

Most truly yours, ANNTIR.

AMERICAN SOCIALIST.

THURSDAY, AUGUST 31, 1876.

Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.

It will be noticed that we introduce this week a few items relating to the home life of different Communities, under the general heading "Community Life." We would be glad if our information enabled us to give some idea every week of what is doing in all the different Communities. The column could then be made very entertaining. But some of the Communities do not care to be so reported, and we shall have to content ourselves with such items as we can get. We extend a hearty invitation to every Socialistic organization to report, through our paper, such features of their experience and progress as will be of general interest. Give us the humorous as well as the serious views of the situation.

In a late address at the Thousand Island Camp Meeting, Henry Ward Beecher made some good points. He examined the necessity for the existence of the Sunday School, and gave it as his opinion that the best Sunday School is only a poor substitute for the home school. "The Sunday School can only teach, it cannot train." Persons who reflect on this should ask themselves where the best home schools can be had, whether in small private families, or in large Communities.

"The question was raised as to the future of Christianity. Are there not to be advances in it that shall parallel the discoveries in science? Are we to be no better than our fathers were? There are, and must be, advances."

This is for the churches to ponder. We believe the discoveries in science are only types or shadows of corresponding progress in the spiritual world, and that new and transforming developments of the Christian afflatus are before us. Reliance on old forms and ceremonies must soon be abandoned in order that this living afflatus may lead humanity into new truths and new ways of life.

ONE of the many small but choice economies of Communism is this. The two or three hundred members composing the Communistic family have no need to spend a half hour each day in reading the newspapers in order to keep themselves informed of what is going on in the world. Not at all. They can save their time for more improving employments and yet lose nothing;

for on taking their seats in the evening meeting, a concise but careful summary of all important and interesting current events is presented by a capable person to whom the duty has been allotted. Besides the immense saving of time which this arrangement secures, it wholly prevents that distressing dissipation of mind which habitual newspaper-reading so engenders. The news-reporter, moreover, carefully excludes from his report all accounts of murders, brawls and other crimes which have no important bearing and which are so thrust into the eye of one who opens a newspaper. The relief and satisfaction which this little Communistic convenience affords is highly enjoyable. With heaps of newspapers coming in every mail, one seldom feels the need of opening them. The office of news-reporter can be filled by rotation, and thus prevented from becoming burdensome. We see no reason why one man could not save the time of thousands in such ways as this.

JOSEPH SMITH JR., son of the great Mormon martyr, is now President of the "Church of Jesus Christ of Latter Day Saints," an organization numbering some twenty thousand members scattered over all the States. This organization or Church has no connection with the Mormons under Brigham Young, though the name would suggest some relation. The distinguishing peculiarity of their belief is that the second appearing of Jesus Christ is yet future, but to occur within the lifetime of this present generation. They are expecting it at any time; but, unlike the Adventists, they do not profess to know the particular day on which it will take place. President Smith is now living at Plano, Ill. He is about forty years old, and has a modest salary of \$1,200 per year as editor of certain publications, among which are "The True Latter Day Saint Herald," and "Zion's Hope," both fortnightly papers, the latter for children. Besides these they issue Hymn Books, and the Bible which was revised and corrected by Joseph Smith Sr., the martyr, under inspiration.

Within this widely-scattered church a new and compact organization has lately been founded. It is a joint-stock coöperative society styled by its founders, "The First United Order of Enoch," a name also corresponding to that of a similar order established a few years ago among the Mormons by Brigham Young. This "First United Order" is at Davis City, Decatur Co., Iowa, and is composed exclusively of persons belonging to the general church. They have combined on account of the increased power to make and save money thereby secured. The stockholders number some fifty persons only. They are not looking towards any closer form of Communism.

For the above statements we are indebted to Mr. Rogers, a member of the Church and of the order, who lately made us a call and left his subscription.

TOBACCO-SLAVERY—ITS CURE.

DEAR SOCIALIST:—In circulating lately in rural districts, I am inclined to ask the question, Is tobacco-slavery on the increase? One could hardly think otherwise, judging from the luxuriant tobacco-fields occupying the richest soil in the Connecticut valleys—once so verdant with grains and other crops essential to supplying man's physical wants. But as the farmer has yielded to the temptation to grow tobacco instead, that more money may be realized, the evidence is quite conclusive that the consumption of this American narcotic is on the increase. Indeed, if one travels at all, proofs of the fact confront him every-where. All ranks of society—from the crown prince to the beggar in rags—are, alike, volunteer slaves to the use of this fashionable stimulant.

The expensiveness too, of this enervating luxury, is still more astounding. Millions upon millions of money are yearly squandered to gratify an acquired, health-destroying, filthy, barbarous habit. And yet no combined action is formed against it. And why? The reason is obvious. For instance, in a certain town where all, or nearly all of its inhabitants use intoxicating drinks, would the tipplers be likely to form a Temperance Society to put down intemperance? So when a nation of people—from the chief magistrate down to the beggar in the street—are, alike, devotees at the tobacco shrine, one need not listen to hear the voice of an anti-tobacco reformer in the streets or in the pulpit, for he would not be found there. To the poor, what an expense is tobacco in these hard, dull times; but have it they will, even if their children go hungry and half-clad. To-day we asked a forlorn-looking laborer, smoking away at his filthy pipe, how much his tobacco cost him per week? "Thirty cents," was his reply. A pretty low figure, says a consumer of

five-dime cigars a day; and yet, this poor man's pipe costs \$15.60 a year, to keep it in fuel, that the owner thereof may tickle his nervous system with poisonous fumes.

The deleterious effects upon the physical constitution, that a generation of tobacco-consumers transmits to the next, we need not dwell upon in this paper. The very thought of it should be sufficiently startling to cause honest men to ask themselves the question, "Do we want our children to become slaves to this execrable habit?"

To expose an evil is, however, of little avail, unless one has at hand a remedy for its cure. It is admitted on all sides that the tobacco principality is one of the toughest demons to cast out, and keep out, that man has ever undertaken to conquer.

"Rum, I have conquered in a single combat," said an old tobacco-slave, "but in a fight with the Indian weed," my whole nervous system would betray me and go over to the enemy."

But when have organized, closely-associated forces tried to overcome bad habits, and failed? One who understands perfectly all the subtleties of the Evil One in holding men in bondage to social and solitary vices and perverted appetites, and who has been victorious in every encounter with evil, has given this rule: "I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven; for where two or three are gathered together in my name, there am I in the midst of them." Adopting the foregoing rule as a perfectly rational one, the Oneida Community, in its infancy, twenty-three years ago, met the tobacco foe and routed it. These were the tactics adopted: More than one-half of the adult members of the "Association," as the Community was then called, used tobacco in some form. With a few of the older members the weed had been a bosom companion for nearly forty years, entitling them to the distinction of "veteran chewers." To the other half, who eschewed the filthy habit, tobacco fumes and tainted breaths were an intolerable nuisance; but they made no serious disturbance about it. Finally, the principal leader of the Community, an old patron of the "weed," foreseeing that the continued use of it in the family would cause grave offenses, beside setting a bad example to the young, proposed a "tobacco fast" for one week; and in the meantime to let in upon the subject all the light that could be had through books, experience, free discussion, free criticism, prayer, good nature and love of the truth—were the disclosures ever so mortifying to the flesh and self-complacency.

The proposal met with a hearty response, and the discussion was conducted with animation and great sincerity. The light and wisdom on the subject that all desired, was given. As the Community was a family, no action was to be taken only as they could agree to act as a unit. The tobacco principality was a mighty strong one. All who had tried to overcome it single-handed, knew that, to their own mortification. The victory that all prayed for was that the *appetite* for tobacco should be taken away. Any thing less than that could not be regarded as a victory. Many had fasted from the use of it for weeks and months; while the appetite remained as sharp as ever. That was an outward, temporary reformation, but not an inward birth. As the Community believed in Christ as a Savior and emancipator from all present sin, they were agreed in their prayers, thirty times two of them, touching the thing—tobacco—that the desire for it might be taken away. And the heavens responded; for *it was done!* To those who experienced that great deliverance, it was a miracle indeed.

Now the reader may ask, Did they all—the sixty-five—stand firm; did none of them fall from grace? One solitary case; and he was subsequently restored, and stands to-day as he has stood for years, an emancipated slave from tobacco bondage. Conviction does not always result in immediate conversion. But the week's discussion ending in united action, in declaring independence of a tyrannical principality—more humiliating to a human soul than to be the subject of an unlimited monarchy—flooded the young Community with light, courage and faith respecting the true methods of dealing with passion vices, bad habits and unmanageable appetites. It was a court in which the offenders judged themselves, leaving no one to justify or excuse wrong doing.

Such, in brief, is the history of one of the most brilliant victories over a generally regarded habit, as unconquerable, that can be found on record. Attempts at reforming one's self single-handed, by one's own will-power, are numerous and the failures are almost equally

so. But evils in one's character, of whatever form, can be cured or overcome only by supplanting them with good. And the purest man that ever lived on earth declared "There is none good but One." So that all goodness in man can come only from that one source which has been already indicated. G. C.

Wallingford, Conn. Aug. 23, 1876.

THE letter of Bishop Whipple, of Minnesota, in relation to the treatment of the Indians in the West and North-west, is a sound argument in favor of a peace policy toward the aborigines, and, from a purely humanitarian point of view, unanswerable. When we consider, however, that the amount of land which each individual Indian requires for his subsistence and support in a wild state, will supply the wants of one hundred working men, it will be seen that the needs of civilization must continually impinge upon those of the red man, until he is either civilized or extinguished. This is simply a matter of time, and is as inevitable as fate. With this in view, it would seem that the true peace policy toward the Indians would be to supply them with hoes and axes and ploughs, instead of guns and powder, and to keep out of their hands those implements which only encourage them to continue to lead a savage life. In a long list of supplies advertised for by Government to be furnished to the Indians, we note very few articles which would encourage in them a disposition to honest industry. There is no doubt that they have been outrageously cheated and abused by mercenary post-traders and corrupt Government officials; but so long as they are encouraged to continue their old vagabond life, and Government facilities are furnished them for so doing, there is little hope of their suppressing their tendency to murder and scalp, and subsiding into inoffensive citizens. So long as the irrepressible barbarism remains, it will flame out in a sharply vindictive manner, whenever it is encroached upon by civilization, whether the process be the legitimate one, by the quiet occupation of the soil for agriculture, or whether it results from contact with the rude and unscrupulous pioneer element, which cultivated society so often pushes before it, in the occupation of new countries.

A ROPE was stretched between the two towers of the Brooklyn Bridge last week, and the first passage was made by the master mechanic in charge of the work. The rope is called a traveler, and is merely an endless rope running at each end on pulleys, and driven by a steam engine on the Brooklyn side. It is intended to carry across other ropes and material sufficient to form a foot-bridge on which the workmen can stand while engaged on the main structure. The passage was made in what is called a boatswain's chair, being simply a plank attached to ropes about four feet long, suspended at each end from pulleys deeply grooved, which run on the ropes on either side. This apparatus was allowed to run down the rope to its point of greatest depression in the middle, and was pulled thence to the other side, with the object of testing the strength of the rope and its adaptability to its future uses. The transaction was completely successful, and the union of the two cities may be considered as presumptively accomplished, the completion of the work being only a matter of time. We have no doubt that the final result of this great undertaking will be to unite New-York and Brooklyn under one municipal organization, forming a kind of civic communism between them, and doing away with the expense of a separate government for each city.

THE explosion at Hell Gate, which is expected in about a month, will be the largest submarine blast ever attempted. A large area of rock has been undermined, the general plan being that of galleries radiating from a common center, and supported by pillars of the rock left standing. Each of these pillars will be mined, and charged with nitro-glycerine, and the charges will be exploded simultaneously, by means of electricity. It is expected that the removal of these supports will cause the overlying rock to fall in, being forced down by the weight of the water above. Some time will be required for the removal of the debris, when it is calculated that the channel will be navigable for vessels of any draught. If this is successfully accomplished, all the larger vessels sailing to and from Europe will come into New-York through Long Island Sound, instead of through the narrows, as at present, and the value of the new route will be apparent, when it is understood that the time saved by steamers between New-York and Liverpool will be nearly one day.

In the suit of Moulton vs. Beecher, for malicious prosecution, Mr. Beecher's counsel have moved to change the venue to Franklin, or some county in the

northern part of the State, alleging, as a reason therefore, the impossibility of obtaining an unprejudiced jury in Kings County, where the complications of the case have excited so much feeling and discussion. If a spot inaccessible to newspaper reporters can be found within the State limits, it would be a relief to the general public to remove the case thither, and avoid the possibility of a weary iteration of last year's scandal. The selection of Franklin county for this purpose is a good one, as the southern part of this county, or the northern part of Hamilton answer the above conditions about as well as any locality we can think of.

THE SWEDISH COMMUNITY.

Why it Failed--Leadership--Speculation--The Young
--Weak Afflatus.

Bishop Hill, Ill., Aug., 1876.

My previous letter from this place sketched the early history of the Bishop Hill Community, gave some account of its later prosperity, and promised to give in a future letter the results of my investigations relative to the causes of its final failure after a life of fifteen years.

It is strange that this Community has received so little attention. It is more worthy of study than any one of a score of Communities that might be named, and about which much has been published. Founded on the pentecostal model, it had more of the elements of permanent success than perhaps any one of the Communities which failed, and did in fact achieve great success. It had, as I have already shown, good material in the religious character of its members. In other respects it had just the qualities which Owen said he sought, but did not get, such as economy, industry, honesty, good morals, etc. Why then did it fail?

In the first place the early death of Eric Janson, its leader and founder, unquestionably shortened its career. Were he alive to-day it is probable that there would still be a Bishop Hill Community; it is believed that the majority of the original members would never have forsaken him. He was a strong leader, having personal qualities which made him generally beloved, and was revered for his religious character and claims. It may be doubted whether his claims would have commanded the respect of intelligent Americans, but while he lived but few of his Swedish disciples questioned them. He believed himself, and was believed by them to have a divine commission—to be inspired—to have very intimate personal acquaintance with God—to be a kind of personified Second Advent. He had unlimited control over the temporal as well as spiritual interests of the colony, and allowed no one to question his wisdom. "It is according to the will of God," silenced all controversy. He believed that he alone had the whole truth, and that all people who had not received his views were in darkness, and would have to come to him for salvation. His sufferings in Sweden by the persecution of the established church he compared to the sufferings of Christ; and, though not generally accredited, there seems abundant evidence that in one instance, at least, he attempted to raise the dead to life. But let us think charitably even of his fanaticisms. Whatever these may have been, the fact remains all the same that he led his people out of the formalities of the Lutheran Church, through much persecution, into views of salvation that were to them "glad tidings;" and that he brought them out of the hands of their persecutors and into the land of freedom, and held them eight hundred strong, in bonds of love, faith and Communism, until taken away by the bullet of an assassin.

Janson's place was never really filled. Jacobi (quoted by the author of "American Socialisms"), writing from Bishop Hill in 1858, eight years after the death of Janson, says, "They have no head; the people select their preachers and trustees, who are kept in office so long as the majority think proper." They endeavored to make a leader of Bergland, but he soon fell into a secondary position, and Olson had the greatest power. He made no such claims as Janson did, and appears never to have gained the hearts of the people so fully, but he had for years very great influence in the colony. Many think Olson was deceived and led, especially in temporal matters, by Olaf Janson (not a relative of Eric, the founder), into ways that were dark and contrary to the best interests of the colony.

For the first few years the colonists had no charter, and the land was all deeded to individuals. Many were dissatisfied with this, and a charter was secured in 1853 which enabled them to hold property and transact business by trustees as a colony. The trustees as a body must have been of high character and intelligence. Under their management there was for a few years great prosperity, but after a time a single mind gained the

ascendancy in their financial counsels; and to this fact, the majority, I think, ascribe the downfall of the Community. Whether Olaf Janson was intentionally dishonest is a disputed question in Bishop Hill; but that he engaged in unwise speculations is no longer doubted. Only increased riches came to the colony from its farming and manufacturing industries; but Olaf led them into foreign enterprises—invested their surplus capital in a bank and store and produce-buying agency in the neighboring town of Galva, in all of which money was lost—took railroad contracts, losing on the Air-Line road alone sixty thousand dollars. In order to cover his losses and continue his speculations he borrowed large sums and mortgaged the real estate of the colony. These things, of course, produced discontent; and yet so implicitly had the members been taught to trust their leaders that it was long before any one was bold enough to openly call in question the proceedings of Olaf Janson. Such an act on the part of a subordinate member, would have been regarded as sinful by the more devout, and rewarded with their disfellowship—a penalty more severe than can be imagined by one who has never lived in a large Community. It was of course the duty of the entire body of trustees to understand how everything was going, and to keep Olaf straight. But each trustee had his particular responsibilities, and trusted others as he wished to be trusted himself; and finally, when Olson and others of influence were fully convinced that all was not going as it should under Olaf's management, they found he had got beyond their power, and could do as he chose in spite of them.

There are those of the oldest and most stable members who believe that had the financial affairs of the colony been rightly managed it could not have existed much longer, on account of the increasing difficulties they experienced with their young people, who, as they grew up and learned something of the world around them, demanded greater freedom in amusement—more varied development—more liberty of thought and action—a share in the management of the colony's affairs. These very aspirations were, to the older members, evidences of the working of evil influences; and they met them, we will charitably believe, with all the wisdom and grace at their command; but still they failed—failed, on the one hand, to inspire their youth with their own religious fervor, and, on the other hand, to give them legitimate freedom and scope; and of course a similar experience took place here which reduced the half-mile string of young people who joined the North Union Shakers to less than half-a-dozen permanent members. Many left the colony for the world. This wrung the hearts of the fathers and mothers. It was torture for them to see their children go out without means, and, besides, this process drained the colony of its most vigorous life. "We saw it could not go on so," the venerable Bergland said to me.

The causes I have mentioned, seem to me, to prove that the afflatus of the movement which resulted in the Bishop Hill Community was weak—I mean weak as compared, for instance, with that which has kept the Shakers together for an hundred years. The Shakers claim that their Societies are to-day controlled by the same spirit which animated their founder. Janson's afflatus seems to have passed away with him. Soon after his death new influences began to work in the Community. Janson had few distinctive doctrines. His work was mainly negative—a breaking away from the Lutheran church. He taught his followers, to be sure, that they must live according to the Bible—a doctrine that worked well so long as he remained to interpret it to them; but scarcely had he departed before other and contradictory interpreters arose. Olson, the strongest man, left, soon taught doctrines quite at variance with those of Janson; at one time enjoining celibacy as most according to the will of God, and making hot work with those who thought it not according to the Bible. Few persons can be found in Bishop Hill who hold to Jansonism in its strict sense. The Methodist Church has swallowed up quite a number, while two forms of Adventism have their respective adherents.

Any one of the causes named would have perhaps been sufficient to cause the destruction of the Community. Together they were more than sufficient; and the only wonder is that the final collapse was delayed so long. There was first a division into two parties, headed by Olaf Janson—and Jonas Olson—the first determined on immediate division, the latter resolved to continue the Community organization awhile longer, but expecting, as I understand, to ultimately divide the property among the members. The Janson party divided in 1861, and the same year the Olson party split into fragments,

and the following year saw an end of all Community organization at Bishop Hill. Before giving shares to individuals sufficient property was set aside, as was supposed, to more than cancel all debts against the colony. The remainder was divided among the members on principles of equality, if not of strict justice. Each adult male and female received twenty acres of land or its equivalent value, and the children smaller amounts proportionate to their ages. No discrimination was made in favor of those who had contributed most to the original fund, or who had been most efficient members of the colony.

This division left all in moderately good circumstances for making a living; but, alas! the sins of the trustees and especially the sins of Olaf Janson, in using the common capital in reckless speculation, have followed the colony to this day. Much of the land in and around Bishop Hill is now heavily mortgaged in consequence; and lawsuits against Janson and the other Trustees are still pending.

It will surprise no one that Communism is at a fearful discount in this place; and yet there are those here who still believe it is the best form of Society ever seen in this lower world.

W. A. H.

COMMUNITY LIFE.

AT ONEIDA.

THE Fruit-Packing business is now at the heaviest part of the season, employing from fifty to eighty regular hands. The very warm, dry term we have had has ripened the crops so rapidly that great efforts are necessary to secure a supply of them in their best condition. This is the case with corn and tomatoes, which are now being canned. The crop of Champion Lima Beans, upon which the extensive demand for succotash depends, is also cut short by the dry weather. The early crops were very good, with the exception of strawberries. The raspberry crop was never better.

Among the large orders received is one for
600 dozen gallon cans of plums,
1500 " " " " peaches.

Orders from hotels and families are also coming in freely.

The acreage required to supply the canning department, is as follows:

50 acres corn; 10 acres tomatoes; 10 acres beans; and 7 acres peas.

The packing season begins early in June and lasts until into November, closing with the manufacture of "O. C. Apple-Sauce" and "Apple-Butter," for which there is a lively and increasing demand.

A New Barn.

DURING the present summer we have erected a new cattle barn, which stands across the creek some sixty rods north-east from the group of Community buildings. It is an L shaped wooden structure, 146 feet on the west, and 105 on the north, which is also the highway front. The width of the long limb of the L is 40, that of the short one 56 feet. Height 45 feet. A fourteen-foot drive-way extends through the long part, and a shorter one across the east end of the main part. A bay 40x45 feet is filled with hay nearly from cellar to ridge-pole. This is most of the winter's stock. There are stanchions for 67 cows and a dozen box stalls. Two rooms on either side are filled with meal. The cellars are grouted. A tall chimney at the corner of the inner angle, indicates that a boiler and engine are likely to be added soon. A spring of water discovered in the cellar will furnish a sufficient supply. The barn is located on high ground, affording good drainage into the creek 15 rods to the south. Two cupolas adorn the roof, relieving somewhat the plainness of the pile. Messrs. Kellogg and Kinsley, our head farmers, are to be congratulated on having so capacious and comfortable a building for the housing of our large herd.

Turkish Bath.

Soon after opening our Turkish Bath to the public last winter we discovered that the great enemy to human comfort in this region is *rheumatism*—chronic rheumatism. All ages and both sexes seem to be afflicted with this complaint, and its accompaniment, sciatica. We soon found that we had an obstinate antagonist to deal with; one that would return again and again to the attack, no matter how often or how thoroughly we drove it away. Yet in spite of such apparent failures we have every reason to feel encouraged with our six-month's campaign with the Turkish Bath. Although we have not cured all the persons who have applied for treatment, we have never failed to benefit to a greater or less degree according to the perseverance of the patient in taking the Baths. In several instances a single bath has given immediate relief from the racking pains of

sciatic rheumatism, or the tortures of a swollen joint. In one instance a patient from a neighboring city afflicted with rheumatism of eighteen months' standing was entirely cured by five baths, and returned to his business a "well man." In other cases the baths seemed to break the hold of the disease and started them on a course of steady improvement after the patient returned home. Several cases of chronic ailments in the O. C. family have been cured by the baths, and others very much improved. One obstinate case of acne has yielded to this treatment and promises to result in a permanent cure. Dumb ague and neuralgia have been cured; and one case of general skin disease has entirely disappeared after a course of baths.

We have had quite a number of patients sent us by the physicians of the neighboring villages, who, without exception recognize and appreciate the value of the Bath. Several of them consider it not only an excellent remedy by itself but also a valuable adjunct to medical treatment.

Visitors.

THE Centennial brings us many visitors from far-off countries, inasmuch that we wonder at our world-wide fame. Diplomats from Austria, France and England; a Gentleman of the Chamber to the King of Holland; besides other gentlemen and a member of the King's Senate from Italy; a Professor from the Russian college at Khive; and citizens of our own States from all parts of the Union find their way to the Oneida Community. Some are mere idle sight-seers, but many are interested in coöperation and some in Communism. Some have been identified with the failures of the past. Some look with intense interest on our social experiment but one and all admire our haven of rest, and wish us a hearty God speed.

AT WALLINGFORD.

Petticoat Government.

J.'s BAROMETER has an automatic attachment. You see a little cottage front with two doors. With the fall of the mercury a man slips out of the door at the right; with the rise of the mercury a woman slips out of the door at the left. We have to say the woman has been unbecomingly forward all summer. She has figured outside most of the time and kept the man doing house-work, as we are left to infer. The farmers felt quite sugary toward her during haying, but now think the woman would have been much better if her turn had been more domestic; and the yellow lawn execrates her as a baleful witch. The melons have sweetened under her smiles—so have the lima beans, and other succulent vegetables; but the berries incontinently dried up. The apples are falling somewhat untimely perhaps, but the grapes, which can never be too early in this climate, speak well of her, and our new house—that blesses her for the few, very few untoward days that have interfered with its steady progress.

Our New House.

WE are building a new house this summer. The main part is 64x40 ft. with a wing 32x26 ft., both three stories high, with an old-fashioned curb-roof. We expect the first coat of plaster will all be on within ten days. The work on the building has been done mostly by our own folks. Among the eighteen or twenty men who have labored thereon during the summer, we counted five who have learned the carpenters' trade in the Community, five who understand book-keeping, four who have worked at silk-manufacturing, four who are college graduates, and almost all of them have been superintendents of something or other.

There may be some justice in the criticism we have received from some of our outside friends of late, complaining that with our increasing wealth we have gradually developed a willingness to allow hired people to do the hard and dirty jobs, while we do the bossing. But we are taking a turn toward doing our own work this season, and though we somewhat resemble A. Ward's regiment of Brigadier Generals, still our foreman says the work is getting on at a good pace, and the masons from town say it is well done.

Wail of one of the Farmers.

SECTARIANISM is a great curse. Of all the sects the insects are the worst. Of all the insects the Colorado Bug is the worstest. It gives no more heed to the canons of Malthus than does mankind. Malthus demonstrated long ago that the only way to avoid poverty and famine is to limit population to the means of subsistence; but this bug has gone on multiplying at the probable rate of sixty to a brood, and certainly three generations to a summer, till now starvation and the Atlantic Ocean are both right before it. Its natural food here in Connecticut is getting very short, and tramps of the species are found feeding on the

leaves of the deadly night-shade growing in our swamps. But reduced to this desperate chance even they grow no wiser; for you may see the larvæ as well as the full grown pest on these noxious vines.

The Turkish Bath.

Aug. 24.—The Wallingford Printing Co. published the following notice this week.

"The Wallingford Turkish Bath will be closed to the public on the 15th of September.

In explanation we would say that we did not open the Bath with the intention of making it a permanent institution, but as a means of fighting the fever and ague. We had proved its efficacy in our own family and wished to give the people of this ague-infested district an opportunity to test its merits. We regard the campaign as on the whole successful, even more so than we anticipated, and think our object is substantially accomplished.

"Our location is rather isolated for a permanent public bath, without the adjuncts of hotel and hospital accommodations, which we are unable at present to furnish. We hope other baths will be opened nearer the centers of population.

"Those who hold tickets for the Bath will have nearly a month before it closes in which to use them. Persons unable to use all their tickets, can return them, and the money will be refunded.

"To all the patrons of the Bath we offer our sincere thanks and good wishes."

As evidence that the "fight" referred to in the above notice, was not a sham fight, we can give statistics, showing that at least three hundred cases of fever and ague have been treated during the last year, to say nothing of the hundred cases of rheumatism and other ills, too numerous to mention, and in every instance the disease has yielded to the treatment when faithfully applied.

The gratifying feature of our experience in connection with the Bath, has been the favor extended to it by the M. D.s of this vicinity. They have not only given us their countenance, but in many instances have sent their patients to us.

They come with some such word as this: "Dr. D. said to me, I could give you something that would break up the chills, but I cannot promise that they will stay broken up. Very likely they will come on again on the seventh or fourteenth day. I advise you to go to the Bath, and have the poison sweated out of you, and so make an end of it."

The D. D.s too in the neighboring city of Meriden are, to a man almost, warm friends of the Bath. One in particular has the same laconic answer for all who come to him detailing their aches and pains—his exclamation invariably is, "The Bath, The Bath, my friend!"

AT BETHEL.

WE understand that the Bethel Community in Missouri is desirous of selling out its entire property, consisting of somewhat over four thousand acres of land, a new brick grist-mill, various work-shops, a very substantial brick church, numerous wooden and brick dwelling-houses, old and new, etc., etc. Their object in selling is that they may emigrate to Oregon and join the Aurora Community, which was an offshoot of the Bethel Community, but has now outgrown the parent society. For further particulars letters may be addressed to Jacob G. Miller, Bethel, Shelby Co., Mo.

THE SHAKERS.

We glean from the September number of the *Shaker* these items relative to Shaker affairs:

The Ministry of Mt. Lebanon and Watervliet left the latter place on Aug. 1, for an extended tour of all the Western Societies.

At Shakers, N. Y., crops are reported as coming in splendidly, though the Colorado potato-bug has considerably troubled their early potatoes. In some families bushels of these bugs were picked from the vines and killed. Health of the Society "apparently superb."

At Enfield, N. H., an intense drouth prevails, notwithstanding which, and the added bugs, the potatoes have done well. "Sales of brooms and seeds moderate." "Pail and tub business, resting." "The dairy good. From the average of 30 cows, seventy cheeses have been produced, besides 65 or 70 lbs. of butter weekly. Sixteen calves reared."

At Enfield, Conn., "The Church Family have begun a new dwelling-house—form of Greek Cross—96 feet long, and cross-wise. This building is to be heated by steam."

"Groveland N. Y., about this time is experiencing a refreshing season of Mt. Lebanon baptism."

At Hancock, Mass. "There is much of God in Hancock,—for order prevails."

"At Canterbury, N. H., "the hay crop is secured, every

load of the same gathered in best condition. Blue berries thick; fifty bushels will be gathered by our families this season....Public audiences too large for the house of worship—have had thoughts of taking up a contribution for its extension. People in this neighborhood of the best class, but poor as we are (!) and we have but little hopes of the desired amount. The reason of their poverty must be because they are so good."

One of the brethren and two of the sisters have departed "to evergreen shores," at the average goodly age of 78 years.

NEW BOOKS.

A HUNDRED WONDERS OF THE WORLD, IN NATURE AND ART. Described according to the latest authorities, and Profusely Illustrated. Edited by John Small, M. A. London. William P. Nimmo, Publisher. New-York: Cassell, Petter, and Galpin. Price, \$2.50.

THIS book, as its title indicates, is a description of the natural and artificial wonders of the world, compiled from the accounts of travelers and scientific observers. For two centuries or more books of this character have frequently issued from the press. They are always interesting, instructive, and entertaining. The one we have in hand has this advantage over most works of the sort that we have seen, in that its contents are more systematically grouped and contrasted. Hence the information it contains is more easy of access to special students, while all of it is what every one who wishes to become well-informed would like to know. In glancing over that part of the book devoted to the wonders of Nature, we are impressed with the fact that the Western Continent is very richly endowed in this respect, and indeed sometimes carries off the prize from the rest of the world. But while Mr. Small gives the two Americas, especially the United States, a fair showing in his book of marvels, he displays now and then, a somewhat confused idea of American geography. For instance, in his chapter on Geysers, he says, "In the Yellowstone region of California there is a district known as the Geyser Cañon, where eruptive springs exist in great number," etc. Now as we all know, the Yellowstone, the largest affluent of the Missouri river, rises in the western part of Wyoming Territory, on the eastern Slope of the Wind River Mountains, a spur of the Rocky, a straight line drawn from its source in Soublette's Lake to the nearest point of California would be at least five hundred miles long. Not a very accurate location of these wonderful boiling or spouting springs, the region of which our Government has set apart as a great natural park for the people of this country, and of which Mr. Small says, that they are on a scale so stupendous that "if all the corresponding phenomena elsewhere in the world could be brought into an equal area, the display would be as nothing in comparison."

However, the book is interesting, is very prettily gotten up, and is probably as accurate in detail as such books usually are. Certainly it is worth any one's reading, and we would especially recommend it as a valuable addition to a teacher's library, affording him many entertaining topics of discourse to his young scholars.

AMERICA DISCOVERED BY THE WELSH, by Rev. Benjamin F. Bowen. Philadelphia: J. B. Lippincott and Co. Cloth, 12mo, pp. 184.

The author of this book with the true enthusiasm of the Cymric race, endeavors to show from tradition, history, and ethnological and linguistic comparison, that America was first colonized by the Welsh in the year 1170. The story is, that Madoc, a Welsh prince, being driven from his home by domestic difficulties, sailed westward with several ships, with the intention of finding a new abiding place. After the lapse of a few years, he returned to Wales, claiming to have discovered a large and fertile country in the West; and having assembled a body of followers, he again departed for his newly-found possessions, and was never more heard from. Since the discovery of America by Columbus, however, there are found among the American Indians, numerous tribes of a higher intelligence and lighter complexion than the ordinary aborigines, and these Mr. Bowen claims, are descended from the original followers of Madoc. In support of this hypothesis he maintains that the dialect of several of the Indian tribes one hundred years ago so nearly approximated to the Welsh language, that a person speaking Welsh could converse intelligibly with them; and he adduces several curious instances of this kind, which, if well-authenticated, would lend considerable plausibility to his argument. It would seem a comparatively easy matter however, to verify this by the aid of modern linguistic science, as the dialects of

nearly all the original Indian tribes are preserved in some form or other; and we think Mr. Bowen would strengthen his position materially by securing the endorsement of Prof. Whitney, or some such expert, as to the alleged resemblance. The origin and derivation of languages has so nearly approximated to an exact science, that the influence of one dialect upon another, as well as the intermixture and development of different tongues is analyzed with considerable certainty.

Mr. Bowen finds extensive traces of the Welsh influence in all parts of the continent—among the Iroquois, Alleghenies, Tuscaroras, Pawnees, Kansas, Paducahs, and even the Modocs. The Aztecs in Mexico, and the Peruvians, who were so harshly handled by Pizarro, according to Mr. Bowen, must have derived their civilization from the Welsh. The mound builders in the West formed their embankments in the true Celtic form. The round tower at Newport is a perfect Druidic structure. The Apaches, in New Mexico, and the Moquis in Arizona show indications of Welsh derivation. In short, wherever, among the nations of this continent, we find traces of a superior race of men, and evidence of something above the pure aboriginal barbarism, we are to set it down to the credit of Madoc and his followers. We will own that the extent of Mr. Bowen's claim for the influence of the Welsh in America, is somewhat of a tax on our credulity, while on the other hand there seems to be some ground for the conclusion that they did actually land on the shores of America, some time during the latter half of the twelfth century. Whatever may have been their subsequent career in this country, it is not at all incredible that a colony of this irrepressible race should have left behind them landmarks which endure to the present day.

A while ago an old gentleman who was afflicted with a rheumatic leg, visited the Wallingford Turkish Bath in hopes of receiving benefit. As he emerged from the shampooing-room and seated himself to cool, the attendant asked him how he felt. The uncommon solemnity of his countenance never relaxed as he replied, "My friend, I have not felt so well since my mother-in-law died."

SUMMARY OF NEWS.

HOME.

The redemption of fractional currency by the Treasury Department, amounts to \$63,000 daily.

Prof. Huxley will deliver three lectures at Chickering Hall, New-York, on the 18th, 19th, and 20th of September.

The property left by Harriet Martineau amounts to £10,000. Mrs. Maria Weston Chapman will edit her autobiography and memoirs.

Castle Garden is to be rebuilt on the Battery, notwithstanding the efforts to have it removed from New-York city to an adjoining island.

The United States mints are all, at present, running on subsidiary silver coins, and can turn out about two and one-half million dollars monthly.

Edwin D. Morgan is the Republican nominee for the Governorship of New York State. He has previously served two terms, and is very popular at the capital.

In accordance with the reduction of the naval force of the United States from 8,500 to 7,500 men, the Secretary of the Navy is recalling some of the larger vessels at foreign stations, and replacing them with smaller ones.

By a late decision of the United States Supreme Court, the long contested question as to whether the Union Pacific Railroad should have Omaha or Council Bluffs for its proper terminus, has been decided in favor of Council Bluffs.

The firm of A. T. Stewart and Co. has purchased extensive buildings in Chicago, where they will establish a large wholesale dry-goods store. This is to furnish the growing demand of Western merchants, who, owing to the hard times, do not go to New-York to make their purchases, but rely on supplies nearer home.

A sad tale of the wreck of a Japanese junk comes from California. The junk was rendered entirely helpless by a storm on the 16th of Nov., 1875. The cargo of salt fish was thrown out to keep her from foundering. From that time till the 3d of July, 1876, the vessel drifted in mid-ocean, when the only two of the crew that survived were taken off by the English barge, Abbey Cowper.

The bones of an unknown animal have been discovered at Rosalia, Stephens county, Washington Territory. The bones were in a spring, and the head, which has been exhumed, measures thirty-five inches between the eyes, fifty inches between the ears, from the front of the nose to the back of the head forty-two inches, and weighs eight hundred pounds. The teeth of the animal are three inches by six, and are placed two on each side. A similar skeleton has also been found several miles north of Rosalia, having tusks, though the head is not as large.

Pennsylvania has granted a charter to the Pennsylvania Transportation Company. This company in connection with the Baltimore Transportation Company, are to construct an air-line of four-inch pipes from the oil regions to Baltimore. The oil will be forced through the pipes by pumps placed at a distance from each other of fifteen miles; the pumps are to be driven by one hundred horse-power engines, and the pressure forcing the oil will be nine hundred pounds to the square inch. The same plan is already working in the oil regions, from the various wells to the reservoirs. Gen. Her-

mann Haupt is the chief engineer, and the work is going forward under his direction. The reduction in cost of transportation by this method, is estimated to be about 34 cents per bbl., and as the daily flow is 30,000 bbls., the amount saved over the cost of transportation by railroad will be \$10,200 per day. It is estimated that the profits on the first year's business will pay the entire cost of the line.

Mr. Kerr, the Speaker of the last House of Representatives, died at Alum Springs, Va., on the 19th inst. Mr. Kerr started in life a poor boy, and by hard study and close attention to business became, under the instruction of Judge Galbraith, of Western Pennsylvania, an able lawyer. He was elected to congress in 1865 and again in 1876, and the Democratic majority in the House of Representatives placed him in the chair, which position he filled with impartiality, to the satisfaction of all parties. Mr. Kerr was greatly respected for his strict honesty and strong moral courage.

On the 22d inst. the great coal monopoly was broken, and we may expect a fall in the price of coal. How much this will be is yet uncertain, as the large coal companies will make an attempt to keep up the price as much as possible; but they can only hold it up a short time, and sooner or later the price of coal must correspond with that of other necessities of modern production. Competition has, in the end, broken all combinations that strive to enrich the few by attempting to control the value of those productions which are necessary to the life and comfort of the masses; and this great coal monopoly has fared no better than the rest. The various coal companies of Pennsylvania invested large sums in building railroads and increasing the facilities for mining and transporting coal, in times when prices were high and business generally was thriving. When the panic of 1873 came, these companies found themselves in danger of bankruptcy, unless they could in some way limit the production of coal and keep the price high enough to pay a dividend of ten per cent. to sustain the former price of their stocks in the market. In 1873, three of the largest coal companies of Pennsylvania combined and raised the price thirty-two cents per ton. Later, other companies joined the combination, which allotted to each company the amount of coal they should sell, and the price. But, contrary to their expectations, this course tended to decrease the demand for anthracite coal, and consumers substituted other and less expensive fuel where practicable; also importations of coal from Nova Scotia were encouraged. The combination made another rise in the price, but this only increased the same effect. Through the embarrassment of some small companies and the cupidity of others, these companies produced more than the amount allotted them by the combination; they then undersold the fixed price, and at last, after a monopoly of three years, this, one of the greatest combinations of late years, has broken down.

FOREIGN.

An international exhibition to be held in the "Eternal City," in 1880, is now talked of at Rome.

The overland railroad from the Western provinces of British America, connecting them with the Canadas, is to be abandoned.

The natives along the river Niger have recently attacked English vessels with rifles and small canon, while on their way up the river.

The Turkish forces are gathering around Alexinatz. Gen. Tchernayeff, commander at Alexinatz, made an attack on the Turkish center, but was repulsed.

Ex-Queen Isabella has been welcomed back to Spain by King Alfonso and the supporters of his throne. She retains her house in Paris, and says she shall spend part of her time there.

Prince Milan has called the representatives of the European powers together, and expressed his desire for peace, and wishes to establish a good understanding between himself and the Porte.

The Russian Government has given permission to its army officers and soldiers to enlist in the Servian forces. And the Slavonic committees in Russia are sending considerable amounts of money to the Servians.

The chances of the recovery of the Sultan are very slight, and his probable successor, Abd-ul-Hamid, is communicating with the powers about the settlement of the existing difficulties in Turkey and her provinces.

The refusal of Turkey to grant the demands of the Cretans has led to disturbances between the Greeks and Mohammedans at Retimo. All the stores are closed, the Turks encamped in the streets, and the Christians are barricading themselves in their houses. A fleet has been sent from Constantinople, and soldiers have been asked for.

ANSWERS TO CORRESPONDENTS.

"Can you tell me the exact facts in regard to the introduction of tobacco into Europe. I have always supposed that the plant was first found in America and was introduced into Europe by Sir Walter Raleigh. Others have claimed that the plant was known in Europe before the discovery of America by Columbus. And there is a tradition in the Greek Church that Noah was overcome by tobacco on his deliverance from the Ark."

There is now no question but that to America is the Old World indebted for this invaluable (?) weed, and it may not be amiss here to state that upwards of 2,000,000 tons are now annually grown and consumed in the world. What a smudge!

A "family-man" inquires: "What is the peculiar virtue of this so-called new process flour? It looks no whiter than the best flour made in the usual way, yet it makes better bread; does not dry up so quickly; can you explain it?"

Ans.:—The "new process" flour is made from a certain kind of wheat grown in the Northwestern States, and is ground by what is called the "percussion process." Instead of being crushed between heavy millstones, the grain is thrown against revolving iron "teeth" which break it into fine particles. The advantage of this is, that the gluten does not stick to the bran from a rise in temperature. A more perfect separation of the husk and the flour is made where the flour or comminuted grain is kept cool, than when it is heated by "grinding." The "new process" flour contains a greater proportion of gluten than is found in flour made in the usual way.

To A. B. The chair mentioned is quite a novelty in its line, and we have had quite a rush of dental visitors during the past few weeks to see and examine. It seems to be very near perfection as regards ease and comfort to both operator and patient. Yet we are pained to say that a pair of forceps or a nerve instrument hurt just as much while sitting in this *ne plus ultra* of dentistry, as they ever did in our old chair. They are to be had of the Dental Mfg Co., Buffalo, N. Y.

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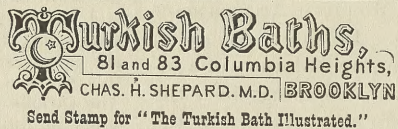
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